THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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TEMPLES, ANCIENT AND MODERN.

ON the occasion of laying the capstone of the Salt Lake City Temple, it seems appropriate to give descriptions of sacred buildings that have been erected under divine guidance in ancient and modern times. To do this in a concise and comprehensive form has been the object of the author. For the data obtained in these sketches the following works have been consulted: The Bible, the two books of the Maccabees, Doctrine and Covenants, Joseph Angus' Bible-Handbook, Henry and Scotts' Commentary, Josephus, Digest of the Laws of Moses, History of Joseph Smith (by President Georgo Q. Cannon), Juvenile Instructor, Geschichte des Rabbi Jeshua (by Clemens), Historical Record (by Andrew Jenson), Contributor, and other available works.

The dates and measurements of the ancient temples are, of course, only approximate, as the best authors do not agree on the subject. The calculations as to measurements are made on the supposition that one cubit is equal to twenty-one inches.

ISRAEL IN EGYPT.

From the historical works of Moses but little is known about the religious condition of Israel while in bondage in Egypt. Not long after the death of Joseph the country changed rulers. The Hyksos kings, who had reigned as victorious invaders for five hundred years, were overthrown, after a series of battles for independence on the part of the Egyptians, and a new king arose, who was under no obligation to the descendants of Jacob. On the contrary, as a matter of policy, he took measures to exterminate them. "He made their lives bitter with hard labor in mortar, and in brick, and of all manner of labor in the field," and decreed at last that all their male infants should be killed.

That a people so situated were unable to devote their time to the rearing

of temples is obvious. Yet there is every reason to believe that during the happier part of their sojourn as strangers in the land of Goshen they had erected some kind of a sanctuary, and, under the guidance of their father and their illustrious brother, both inspired men, had organized a system of worship, which, however, would necessarily be much neglected when the persecution raged. This may be inferred from the fact that when Moses was sent to liberate them they had Elders to represent them and could hold conferences on the divine message to be delivered to Pharaoh. It is repeatedly stated that Moses gathered the Elders of Israel. This pre-supposes a place of gathering and an organized, representative body, but no description is given of either. The sanctuary may have been a tent, since Israel did not expect to remain permanently in Egypt, and it seems to have been brought out of the country when the people left. It is called the Testimony (Exod. xvi: 34), probably as a reminiscence of the servitude in Egypt, and to its sacred furniture was soon added a hermetically closed vessel containing manna, to be kept for future generations as an evidence of the power and goodness of God. It is important to note the existence of such a sanctuary as early as before the exodus from Egypt, because it proves that the history of sacred places dates as far back as the history of the people of God as a nation.

It is a remarkable fact, as will appear in the following sketch, that the history of the temples reflects the condition of the people of God itself. Sanctuaries erected under the supervision of the Almighty are more than specimens of architecture. They are types of the Church on earth. The tabernacle of the wilderness, with the glorious presence of the Shekinah, was a symbol of the pilgrim Church, guarded by day and by night by the angel of Jehovah; the gorgeous temple of Solomon was a reflex of the people at that time; the inferior building of Zerubbabel reflected the condition of the Jews returned from captivity, and the temple of Herod, with its splendid exterior but without the most sacred implements of worship, was an equally true symbol of the deplorable religious condition of the Jews at that time. We may draw the analogy further, and notice that the absence of any temple after the fall of Jerusalem indicates the absence from the earth of the true Church, while the rearing of temples in this age again proves that God has a people on earth. For the lesson of history is that when the temple fell the people of God were scattered, and when it again rose from its ruins the people gathered.

THE TABERNACLE.

The children of Israel were God's children in a peculiar sense of the word, by virtue of the covenants made with Abraham, Isaac and Jacob. He delivered them from the bondage of Egypt, and undertook to guide them through the wilderness to the promised land. It was therefore in the nature of things that one of their first undertakings after the exodus should be to rear a suitable structure where the presence of the Lord was to be manifested. Jehovah was, according to their form of government, the sovereign ruler. He gave the law. To Him the judicial power belonged, and to Him questions of peace and war were referred, all through His authorized servants. The necessity of a place especially set apart for

divine purposes was therefore at once felt, and a tent was reared, which became known as the Tabernacle of the Congregation. It was practically the palace of Jehovah while His people were wandering about in the Arabian desert and for a long time after the entrance into Canaan.

Minute descriptions of this interesting structure are given in Exodus. The expenses of the building were defrayed by voluntary contributions by the people. A call was made upon them to contribute gold, silver and brass, fine linen of various colors, rams' skins dyed red, and badgers' skins and "shittim wood," probably the acacia or Egyptian thorn; oil for light, spices for anointing oil and for sweet incense or perfumes, onyx stones, and other precious stones (Exodus xxv: 1—7).

The people responded willingly to this call. It is stated (Exod. xxxv: 22) "that they came, both men and women, as many as were willing-hearted, and brought bracelets and earrings, and rings and tablets and jewelry of gold." And the ladies "that were wise-hearted" did spin, and offered their productions of blue, purple, scarlet and fine linen, as well as of coarser stuff, and in this way the necessary materials were soon brought together. Then everyone who felt able to work offered his service; and as architects or superintendents of the building Moses selected two skilful workmen, Bezaleel and Aholiab, who were "filled with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship" (Exod. xxxvi: 31). So eager were the people in bringing their gifts that a proclamation had to be issued restraining them from giving, because more came in than could be used for the purpose designed.

The Tabernacle was built in the following manner: A frame was erected 55 feet by 18, consisting of planks of acacia wood standing erect on sockets of silver, each plank being about 30 inches wide and 17 feet 6 inches long. The planks were united with poles, all overlaid with gold, and resting in solid gold rings, thereby holding the planks in position. The east end of the tabernacle was not boarded, but was closed by a curtain of costly material suspended from silver rods which rested on five pillars covered with pure gold. This framework was covered with four different curtains. The first was made of fine twined linen, curiously embroidered in figures representing "cherubim," in blue, scarlet and purple. The second cover was made of goats' hair; the third of rams' skins dyed red; and the fourth, protecting only the roof, was made of badgers' skins. All these curtains were made in sections and hooked together. The interior of the tent was divided into two apartments by a veil, also made of fine linen, and embroidered in blue, purple and scarlet. It was suspended on four pillars of acacia, overlaid with gold and resting on bases of silver. The first and larger apartment was known as the Holy Place, and the second, behind the veil, as the Holy of Holies.

Around the tabernacle was an enclosure or court, 180 feet by 90, formed by linen curtains suspended from rods of silver, which rested on pillars of wood. These columns, of which there were twenty on each side, were about eight feet high, and rested on sockets of brass. The entrance to the court was on the east side, and was closed by falling tapestry, embroidered

similarly to the veil in the tabernacle (Exod. xxvii: 9—17). The planks of the tabernacle and the columns of the fence were further secured in a firm position by pins of brass (Exod. xxxv: 18), which, according to Josephus, were 21 inches long, and were driven into the ground.

Let us now enter the court of this sacred edifice. Here the sacrifices were slain on the altar of burnt-offering, a structure of acacia wood, overlaid with brass, 8 feet 9 inches square and 5 feet 3 inches high. On the south side were steps leading up to it; all the utensils necessary for the sacrifices were of brass. Between the altar and the tabernacle was placed a laver or baptismal font made of brass and filled with water. Concerning this the Lord said to Moses: "Aaron and his sons shall wash their hands and their feet therein. When they go into the Tabernacle of the Congregation they shall wash with water that they die not" (Exod. xxx: 17—20). As a feature of special interest is mentioned the material of which this baptismal font was made. Small mirrors of metal were used by the ladies, and it seems that many of them gave these precious articles to the tabernacle, for the sacred historian says: "And he made the laver of brass, and the foot of it of brass, of the mirrors of the women who assembled at the door of the tabernacle" (Exod. xxxviii: 8).

The furniture of the ante-room, or the Holy Place, consisted of the altar of incense, the table of shewbread and the candlestick. The altar of incense was made of acacia wood, 21 inches square and 42 inches high. It was overlaid with pure gold and richly ornamented. On it Aaron was to burn incense every morning and evening, when he entered the place to dress the lamps or to light them. Opposite this altar was a table of the same material, 42 inches long and 21 inches wide. It was also overlaid with gold, and to it belonged various plates, covers, spoons, etc., all made of solid gold. This table was to be always spread and furnished with the "shewbread," twelve loaves, one for each tribe, and set in two rows. This bread was made of fine flour, and belonged to Aaron and his sons, after having been on the Lord's table. They were to eat it, however, only in a holy place (Lev. xxiv: 5—9).

In the centre of the room, before the veil, stood a candlestick made of a shaft of pure gold, with six branches, three on each side. Seven lamps spread the light in this room, which was without windows. A full description of the candlestick is given in Exodus xxv: 31—40. With its tongs and other implements it weighed one talent, which is considered equal in value to £5475.

In the Holy of Holies was the Ark of the Covenant, an oblong chest of wood covered with gold, and surmounted with two golden figures called Cherubim. The glory of God rested on the lid of this chest—the Mercy Seat—and in the ark were deposited the book of the law, a vessel containing manna and Aaron's rod.

All this work was completed in less than one year, and on the first day of the first month of the second year after the exodus the tabernacle was solemnly dedicated to the Lord. The date was fixed by divine command, and corresponds perhaps with the sixth of April—the date of the organization of the Church of Jesus Christ of Latter-day Saints—since the

first month of the ecclesiastical year commenced, in the early times, according to prominent archæologists, with the new moon of April.

When everything had been dedicated, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation because the cloud abode thereon. * * * The cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeyings" (Exod. xiv: 33—38).

This remarkable structure accompanied Israel during forty years' pilgrimage in the wilderness. Whenever the cloud was lifted up the tabernacle was taken down and its various pieces consigned to the carriers, and it was again set up when the people went into camp. On the entrance into Canaan, Joshua chose a place called Shiloh, where the tabernacle was erected, and there it remained for more than 400 years. When David became king the ark was removed to the City of David, and when the temple of Solomon was erected the tabernacle was lost sight of. The sacred structure, which by this time must have borne all the marks of extreme age, was laid in the temple. The author of the second Maccabees relates that the Prophet Jeremiah, before the destruction of Jerusalem by Nebuchadnezzar, took both the tabernacle and the ark with its contents, and hid them in a cave on Mount Sinai. It is expected by many Jews that when the final restoration of the people of God shall take place these sacred relics will again be brought to light as testimonials to the great and wonderful dealings of Jehovah with His people in past ages.

[TO BE CONTINUED.]

SHEFFIELD CONFERENCE.

MINUTES of the Sheffield Conference, held in the Saints' Meeting Room, Division Street, Sheffield, Sunday, March 27, 1892. There were present: Apostle Brigham Young, President of the European Mission; Elder Joshua B. Bean, President of the Leeds Conference; Elder H. W. Woolley, President of, and J. F. Merrill and T. G. Humphrey, traveling Elders in the Manchester Conference; Saml. J. Robinson, Moses Thatcher, Jr., S. J. Jeppesen and Henry Harker, traveling Elders in the Nottingham Conference; Elder Thos. Wheatley, Jr., President of, and Chas. Cottrell, Jas. Kirkham, John N. McQueen, Thos. Fleming and Geo. Black, traveling Elders in the Sheffield Conference.

10:30 a.m. Singing. Prayer by Elder Kirkham. Singing.

President Wheatley made a few remarks, expressing pleasure at meeting with the Saints in Conference, and testifying to the restoration of the Gospel and to its divinity.

Elder Fleming explained the office of the Priesthood, and said he had enjoyed his missionary labors. He pointed out the necessity of the gathering, and instructed the Saints to be faithful in performing their duties.

Elder Thatcher said he was proud of the message of truth which he

bore, and was always pleased when he could get anyone to listen to his testimony. The Bible informed us that as it was in the days of Noah so shall it be at the coming of the Son of Man. As it was then, so it is now; there are few who will listen to the word of the Lord.

Elder Woolley urged the Latter-day Saints to go on in the good work in which they had started, and endure to the end. He bore his testimony to the divinity of that work.

Elder Black expressed his pleasure at meeting with the Saints, and testified to the truth of the principles advocated by the Elders of Israel.

President Young said he rejoiced in the testimonies that had been borne. The world must be subdued by righteousness, and the kingdom of God would rule over all the earth. The speaker gave appropriate counsel to the Saints, after which meeting was dismissed with prayer by Elder Robinson.

2:30 p.m. Singing. Prayer by Elder Bean. Singing. Sacrament was administered by Elders Kirkham and Cottrell.

Elder Cottrell was then called upon. He spoke for some time on the first principles of the Gospel, showing by scriptural evidence the necessity of obeying those principles, viz.: Faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. He testified to the restoration of the Gospel and the necessity of divine revelation.

Elder Robinson said that he knew that the remarks made by the preceding speakers were inspired by the Holy Spirit, and that the testimonies borne would judge those of the world to whom they were sent. He referred to the necessity of baptism, and testified that God had spoken in this age, and that the Gospel was again upon the earth with its gifts and blessings.

The general and local authorities of the Church were then presented and were sustained by unanimous vote.

President Young said the Saints should keep the covenants they make to sustain their brethren by their faith and prayers and labors. We wish to get the Gospel before the world, and if they do not accept it, then it is between them and their God. The speaker encouraged the Saints to diligence, and at the close of his remarks the meeting was dismissed with prayer by Elder Merrill.

6 p.m. Singing. Prayer by Elder McQueen. Singing.

Elder Jeppesen said the Saints ought to try and understand the object of their being upon the earth, and live close to the Lord. He testified to the divine mission of the Prophet Joseph Smith, and to that of the Prophets who succeeded him.

President Wheatley read the statistical and financial reports of the Sheffield Conference.

Elder Bean bore a strong testimony to the divinity of the work of God inaugurated through the Prophet Joseph Smith in this dispensation. He proved by scriptural evidence that the doctrines taught by the Latter-day Saints are the means of salvation.

President Young delivered an edifying and instructive discourse, encouraging the Saints in their duties and exhorting them to keep faithful to the doctrine of Christ.

President Wheatley bore his testimony to the power of the Gospel, and the meeting closed by singing and benediction.

A Priesthood meeting was held on Saturday evening, March 26, when the Elders reported their labors during the past six months. They had distributed 15,522 tracts, baptized 7 persons, rebaptized 1, blessed 5 children, and held 271 meetings. President Young gave the Elders instructions regarding their labors. HEBER J. PARKIN, Clerk of Conference.

FACTS AND EVENTS.

An immense conflagration which occurred in Tokio, Japan, in March, destroyed six thousand houses. Fifty lives were lost by the fire.

Lord Wolseley says of the English home army: "I do not know, outside of the Guards, of a battalion that is fit to go on service. At present, what we at home call soldiers are mostly merely growing lads." He thinks the poor pay—1s. a day—is largely responsible for this condition.

The greatest known ocean depths yet measured are one of 4,655 fathoms off the north east coast of Japan, one of 4,475 fathoms south of the Ladrone Islands, one of 4,561 fathoms north of Porto Rico, and two of 4,295 fathoms and 4,430 fathoms respectively, to the south of the Friendly Islands, in lat. 24·37· S., long. 17·58· W.

On April 11 a sailing boat in which were ten boys and a man was capsized by a squall outside of the harbor at Boston, U.S.A. All the occupants of the boat were good swimmers and managed to reach the vessel, to which they clung. No assistance came to them, however, and as they became benumbed by the cold one by one dropped off and was drowned. When the boat drifted ashore there were only two boys left. These were cared for.

A telegram of April 12, from Caspar, Wyoming, U.S.A., tells of a sanguinary battle which had just occurred there. Sheriff Angus learned of an intended raid of a large band of cattle thieves who have been infesting the country, and he gathered a posse of 150 deputies and went out to intercept them. When the posse came upon the thieves a battle began, in which twenty-eight of the thieves and eighteen of the sheriff's party were killed. On April 16, the remaining cattle thieves were captured by the troops.

Two women and eight children were suffocated at Hampton Heath station, on the the London and Northwestern railway, near London, on April 18. Several thousand excursionists were in and about the station, and by the crowding of a large number down the stairway to get to the train, the unfortunate victims were caught in the crowd and crushed to death. Many persons were severely injured. The surging mass of people who were crowding into the station was an ungovernable mob so far as the railway officials were concerned, and the police had to beat the people back to extricate the injured and dead from the stairway.

A lamentable accident occurred near Deming, New Mexico, U.S.A., on March 25. Brothers John R. Young (son of Patriarch Lorenzo D. Young) and W. M. Black, with members of their families, were approaching Deming from the south. Brother Black was in the front wagon, in which a loaded Winchester rifle was tied to the bows. By some unknown means the weapon was discharged, the ball passing through John R. Young's left shoulder, breaking it, then piercing the fleshy part of his six year old boy's thigh, and next crashing into the head of Brother Young's infant grandchild, which was nursing at its mother's breast. The bullet struck the mother (Mrs. Howard D. Roberts) on the breast near the nipple, but its force having been spent it inflicted only a slight bruise, and then rolled down at her feet. The dead child was buried next day; the injuries of the others are severe, but it is believed that the careful surgical attention given them will bring them through to convalescence.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 25, 1892.

PROCEEDINGS AT CONFERENCES.

A PORTION of the business necessary to be attended to at conference meetings is that of reporting the condition of the conference, and the amount of labor that has been performed therein since the last preceding conference. It is proper that all these reports should be in concise form, omitting unnecessary details. In giving statistics, it is sufficient to state the totals under the various headings on which information is required; the reports of labors performed should also be summarized, and should only reach back to the date when the last report to the conference was made. If this business is properly presented, the information it conveys is instructive and interesting.

It is not desirable that in conference meetings Elders should make reports of their labors; these are appropriate in Priesthood meetings when called for, and Elders should report regularly to their presiding officer. But in general conference meetings it is the duty of the speakers to preach the principles of the Gospel. They should expound the Scriptures, showing forth the order which the Lord has given for the salvation of men. Their calling is to teach the people, giving such instruction in the way to life as the Holy Ghost shall suggest is according to the needs and situation of those who listen.

At these meetings it is appropriate that particular stress be laid upon the first principles of the Gospel—the necessity of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. It is usually the case that at conferences there are strangers who have not had the truths of the Gospel of Christ fully and fairly set before them; it is important that these should be informed of those principles to which it is necessary to render obedience in order to enter the kingdom of heaven, and that they should be given to understand that in the restoration of the everlasting Gospel the Lord has given His servants authority to administer in its ordinances. The Saints should also be comforted and instructed as the Spirit directs.

An essential feature of conference proceedings is voting on Church officers. Those presented for the consideration of the Saints on these occasions are the General, the Mission, and the Conference authorities.

Voting for branch officers should be done in the branches directly interested, as that is not a part of the general business. The Saints in conference vote on conference officers and those above them in a Church capacity. When the affirmative vote on the names submitted is ascertained in the usual form, the opportunity for a negative vote should be given.

The order of presenting the names to be voted on should be as follows, the general authorities being those sustained at the General Conference of the Church held in April of this year:

Wilford Woodruff as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as first, and Joseph F. Smith as second counselor in the First Presidency.

Lorenzo Snow as President of the Twelve Apostles, and as members of the Quorum of the Twelve Apostles, Lorenzo Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, and Abraham H. Cannon.

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

John Smith as Patriarch to the Church.

Jacob Gates, Seymour B. Young, C. D. Fjeldsted, John Morgan, B. H. Roberts, George Reynolds and J. Golden Kimball as First Seven Presidents of the Seventies.

William B. Preston as Presiding Bishop, with Robert T. Burton as his first, and John R. Winder as his second counselor.

Apostle Brigham Young as President of the European Mission.

The President of the Conference and the Traveling Elders in the conference.

The suggestions herein made are to serve as a general rule to preserve uniformity in all the conferences of the Mission. J. H. A.

LAYING THE TEMPLE CAPSTONE.

THE account of the ceremonies connected with the laying of the capstone of the Temple in Salt Lake City, on April 6, has not reached us at present writing, but the programme of exercises is given herewith. It was arranged that at the conference meeting, on the morning of April 6, each quorum of Priesthood should occupy a designated place. The regular services were to close about 11:15 a.m., when the First Presidency, followed by the Twelve, and by each quorum of Priesthood in its order, and then the Saints, would repair to the Temple and occupy positions to which they would be assigned, the First Presidency taking a place on a platform which had been erected. The following programme was then to be carried out:

Music by Held's band, "Capstone March;" composed by Elder C. J. Thomas.

Singing by the Tabernacle Choir, "Temple Anthem;" words composed for the occasion by Elder C. L. Walker, music by Elder Evan Stephens.

Prayer.

Singing.

Laying of the capstone by President Wilford Woodruff.

Shouts of "Hosanna!" by the multitude, led by President Lorenzo Snow.
Hymn, "The Spirit of God like a fire is burning," by Held's band, the Tabernacle Choir, and the assemblage.
Ode, by the Union Club, "All hail this glorious day;" words by Elder Henry W. Naisbitt, music by Elder C. J. Thomas.
Addresses.
Music by the band.
Anthem, Tabernacle Choir, "Song of the Redeemed;" composed by Elder Evan Stephens.
Benediction.

The Temple is to be completed and ready for dedication by the sixth of April next. J. H. A.

THE attention of Relief Society officers is directed to the following request: The president of the Relief Society, Mrs. Zina D. H. Young, desires to obtain, for future use and reference, historical sketches of each branch of the Relief Society in all lands where there is or has been an organization, also of each stake and its organization, the sketch of each to include the amount of charitable work or disbursements made and for what purpose, with necessary data; also when organized and by whom, the names of officers, and the changes that have been made, if any. The president wishes the minutes of jubilee celebrations held in each ward or place, whether in this country or in other lands, accompanied with the sketch of the Relief Society written for the occasion. Address these manuscripts and communications to Mrs. E. B. Wells, office of *Woman's Exponent*, Salt Lake City, Utah.

IN discussing the rights of "Mormons" to exercise full religious and political liberty, the Arizona, U.S.A., *Gazette* says there is in that State a class "whose wild desire for office is greatly in excess of their ability to fill such offices, and who seem to think that their abuse of the Mormons will continue them in their petty offices. These fanaties evidently forget that the first rays of civilization that crossed the Rocky Mountains, and planted the seeds of prosperity in their fertile soil, were brought, nurtured and fostered by these reviled men and women of Utah. If there is virtue in industry; if courage to meet and overcome obstacles and difficulties; if building up and developing a great territory; if transforming a wilderness, a barren desert, into fields of fruit and grain; if we say that these are commendable virtues in a people, then the citizens of Utah, who crossed the prairies as the olden pilgrims crossed the sea, in search of homes in a liberty loving land, are entitled to a seat at the head of the table. We respect all men's religion, all men's opinions on public measures; and to see a few selfish office-seekers and office-holders holding out the signal of danger, and thrusting the red flag into the faces of the senators for the selfish purpose of holding a contemptible office, we feel that it is they and not the Mormons that are the men whom this republic has to fear."

A LETTER from Elder Andrew Kimball, President of the Indian Territory Mission, says: "We can now operate from four to six Elders in the

Cherokee nation all the time. In the Choctaw country we have several members. We hope not only to keep up our usual labors, but add a few to the fold, and extend our labors considerably further. We can operate four Elders there. In the Chickasaw nation we hope, besides proselyting quite extensively before hot weather, to succeed in establishing a headquarters where our Elders can locate and avoid those long and prostrating walks to and from our present home in the southern part of the Cherokee nation. Four Elders can be used to advantage here. The Seminole nation will be our next field, which we hope to open up before our next report. The Catholic minister, former agent over the Osages, has been removed. We hope now to gain access to that nation, and as far as practicable to the remnants of other tribes, or Blanket Indians." Elder Kimball says the Elders in the mission are elated with the prospects, and adds: "The spirit of inquiry seems to be taking hold of the people in our old field. Letters have been received by our friend Mr. Hendricks, asking for information and the whereabouts of the Elders, desiring them to come. While there is an indifference on the part of the people generally as to obeying the Gospel, yet when the Elders absent themselves for a short time they begin to get anxious. We do not expect to accomplish much by way of baptisms until the Spirit of the Lord works with the Lamanites, but are sure that much good is being done and an inroad made to the hearts of the people which is bound to tell in our favor, sooner or later."

RELEASES.—Elder John F. Merrill is honorably released from his labors as Traveling Elder in the Manchester Conference, to return home.

Elder Samuel S. Newton is honorably released from his labors as Traveling Elder in the London Conference, to return home.

Elders Henry Teuscher, Jacob Frei, Henry Boshard and John Ackert are honorably released from their labors in the Swiss and German Mission, to return home.

Elders J. C. Berthelsen and Joseph R. Olsen are honorably released from their labors in the Scandinavian Mission, to return home.

LONDON CONFERENCE NOTICE.—The London Conference will be held at 42 Penton Street, Islington, London, on Sunday, May 22. Meetings will commence at 11:30 a.m. and 2:30 and 6:30 p.m. All are invited.

TORQUEMADA AND THE INQUISITION.

THE judgments of the inquisition were always given in a large place capable of containing a great number of people, three or four thousand, in the amphitheatre of which were arranged seats of different heights or degrees, some for the accused, others for the tribunal of the inquisition and counselors of the kingdom, and towering above all the others that of the grand inquisitor. In the space between was placed a chair for the preacher, with an altar by its side and a stool for the criminal who was to hear his sentence. The ceremony generally took place on a Sunday—on a good day good work, thought these terrible men—commencing at

six o'clock in the morning, and going on until six in the evening. They took the prisoners from their dungeons, giving each one a little vest, having sleeves tagged or weighted with iron, and tight drawers which came down to their heels, vest and drawers being made of black linen striped with white. Outside this dress they put a sanbenito, which is a sort of cloak or scapulary, which hung down in the front and at the back, after the fashion of a herald's coat, and those who wore them knew what their sentence would be beforehand from the different colors of the cloaks and the figures, etc., on them.

Those who were condemned to death had sanbenitos of yellow linen, with the cross of St. Andrew painted in red on them. Those who, having been condemned to death, had escaped the executioner by avowing their crimes before their condemnation, wore a scapulary called samarra, on which were embroidered flames burning downwards, such as the Portuguese call *fogo revolto*, and those condemned to be burnt alive a grey samarra, on which was represented a man surrounded by flames and devils stirring up the fire. At the end of the scapulary the victim's name and crime were written. They also wore pasteboard caps in the shape of a sugar loaf or conical mitre, garnished liberally with flames and imps, called *carochas*. They were then gagged in a most painful way, so that the mouth could neither be closed nor opened, after which a breakfast of dainties was placed before them and they were ironically invited to eat.

This farce being over, each one was given a taper of yellow wax and led out into the public square by a familiar of the holy office, who, under the name of godfather, was obliged to answer and be responsible for his unhappy companion throughout the whole grim performance. Then the procession would start. First marched the Dominicans, carrying the banners of St. Dominic, having the honor of going first because he was the first inquisitor of his faith; then came the other inquisitors, the high dignitaries of the church, the nobility, and magistrates; these were followed by the accused, who walked one by one, with naked feet and bare heads, except the most unfortunate, who wore the pasteboard caps, each one holding the wax taper in his hand. In the middle of the procession a large crucifix was carried, the face of the figure on it turned towards those who had escaped death, and the back towards the others as a mark that they deserved no pity.

Having arrived at the place where judgment was to be given, a preacher mounted the pulpit and gave a sermon tending to the conversion of the Jews and heretics, who were blasphemously reviled. When the sermon was finished, an inquisitor took the preacher's place and called the criminals one after the other. The criminal called left his place, and, conducted by an *alcalde*, placed himself on his knees before the inquisitor, who read his *process* and his sentence.

When all the sentences were read, an inquisitor came, accompanied by some priests, to those who had escaped death, and absolved them from the excommunication which they had incurred, giving each one a little stroke with a rod. This sentence of excommunication was thought so terrible that the officers of the inquisition dared not speak

to the accused nor show them the slightest mark of friendship—not even the godfathers who walked beside them. But the moment they were absolved from their excommunication they might speak to them. If amongst the number of victims doomed to suffer there happened to be a priest, he was stripped of his canonicals, which he was allowed to wear to the last, that his humiliation and degradation might be greater, and then, to remove the oil of his consecration, he was subjected to a most cruel and abominable process. His lips, hands, and shaven crown were scraped with a bit of glass until they were raw and bleeding, after which he was put with the common herd to await his final punishment.

Those whose execution had not yet been arranged, and the reconciled prisoners, who had saved their lives by recanting their faith, were now separated from those condemned to death, and while the former were conducted once more to the dreary solitude of the gloomy underground dungeons of the inquisition, to drag out, sometimes, a miserable existence for long, long years in those loathsome places, perhaps in the end, after sickening alternations of hope and fear, to finally expiate at the stake, the only refuge from torture and the rack, an imaginary crime; the others who had been condemned to suffer all the rigors of the inquisitorial decree at once were conducted to the place of execution, where piles of logs had been placed. Here each victim was bound to a stake, and then the executioner asked them in what religion they wished to die. If they said they wished to die Christians, they were *mercifully* strangled before being burnt; if not—and the Jews and Mahommedans often adhered to their religion with dogged courage, suffering any tortures rather than recant—they were burnt alive!

Prisoners were jealously guarded from having any intercourse with the outer world, seeing no one but the jailor and a priest of the Romish faith, ignorant of the charges made against them, and in a truly desolate condition, with the fear of unknown horrors before them; for Torquemada knew not the quality of mercy, and in the deep and impregnable vaults of the inquisition had his unhappy victims tortured in the most horrible manner, in order to make them confess their guilt, or at any rate that which the inquisition wished them to confess, and the tortures being more, in many cases, than human nature could endure, no end of people confessed to crimes of which they had never even dreamt.

At midnight in a gloomy dungeon, faintly lighted by flickering torches, these fiends, in the name of religion, tortured their hapless victims. "Whether man, matron, or tender virgin, they were stripped naked and stretched upon the wooden bench. Water, weights, fires, pulleys, screws—all the apparatus by which the sinews could be strained without cracking, the bones bruised without breaking, and the body racked exquisitely without giving up its ghost—were now put into operation. The executioner, enveloped in a black robe from head to foot, with his eyes glaring at his victim through holes cut in the hood which muffled his face, practised successively all the forms of torture which the devilish ingenuity of the monks had invented." The heavy noisome air of the dungeons resounded with the cries and groans of the miserable wretches,

who in those mediæval days thought they would lose their chance of heaven, peril their souls, if they recanted the faith in which they had been born and firmly believed, and were torn by cruel and horrible pains of both mind and body.

But what cared Torquemada and his bloodhounds for that? They were heretics, dogs of Jews, and they must suffer, in that they did not belong to the holy church of Rome. So they were stretched on the rack, until their strained joints were like to crack, and burst asunder; they were tied with the soles of their bare feet within a few inches of a blazing fire—a foretaste of that cruel death at the stake to which so many were to come at last; they were suspended from the ceiling by their hands, which were cased in iron gloves so tightly screwed that the victim's fingers were crushed and bruised; they were placed on frames head downwards, and scourged till the blood ran; they had pieces of their flesh pinched away with red-hot irons; their toe and finger nails were torn off; their teeth dragged out; they were forced into machines that pressed the knees up to the chin, bent the head down on the breast, and cramped them in a most painful fashion; they were suspended by sharp hooks driven in under the shoulder-blades; they were nearly torn asunder by ropes and pulleys; they were prodded with red-hot needles all over the body and limbs; and a refinement of torture which Torquemada often ordered was to have a cloth tied over the nose and mouth of the victim, and a monk, who sat beside, kept dropping water on the cloth, which must have produced a most painful sense of suffocation.

Torquemada, in 1498, the author of such woe and misery, the object of such bitter hatred, died peaceably in his bed! "For the advancement of the faith all means are lawful." If this were not, it should have been his motto. "The convictions of Torquemada," says M. Rosseuw-Saint-Hilaire, "were sincere, one cannot doubt, when one examines his life; but with what astonishment, mixed with horror, does one view this life given up entirely to doing ill, with the same ardor and perseverance that others do good! His name remains for all time detested and abhorred amongst men. But his evil work, unhappily, is not dead with him. During more than three centuries the inquisition ground down Spain, and the country yet bears its impress."—*Belgravia.*

UTAH NEWS.

(Summarized from Territorial papers.)

The Bank of Spanish Fork has been incorporated, with George D. Snell as president, and D. S. Morey as cashier.

James A. Pingree, a nine-year-old boy, was accidentally thrown from a wagon at Ogden, March 19, and killed.

The Davis County bank has been organized at Farmington, with Ezra T. Clark as president and L. S. Hills as cashier.

Thomas Maloney, an Ogden attorney, has made charges of official irregularities in the office of the clerk of the U. S. district court at Ogden, and the goverment has ordered an investigation.

William N. Merrill, the fifteen-year-old son of Franklin Merrill, of Logan, was killed at that place on March 18, by being thrown from a horse. The deceased was a boy of unusual promise.

An accident occurred on the Utah Central railway, three miles from Park City, on March 24, by which a passenger coach on a train was overturned and thirteen persons injured, some of them seriously.

Governor Thomas has made a selection of new commissioners from Utah for the World's Fair. These are R. C. Chambers, Richard Mackintosh and Nelson A. Empey—one from each political party in the Territory.

Frank H. Dyer, formerly ex-United States marshal of Utah, and receiver in the government suit for the Church property, died suddenly on March 25, at Salt Lake City, from peritonitis. He was thirty-eight years of age, and has been an active man in business and politics in Utah.

On March 21, Mr. Pompey Jack and Miss Abigail Broom obtained a license to be married. The young couple are intelligent Indians who have been educated at the Washakie settlement. They are said to be the first of their race in Utah to enter the marriage relation by a ceremony legalized by statute.

Dr. John Riggs, of Provo, died on March 26, from a congestive chill. He was one of the oldest physicians in the Territory, and the best cancer doctor in the United States. He was born December 20, 1812, and joined the Church in 1832. He passed through the persecutions in Illinois, and moved to Utah in 1851, where he has since resided.

Bland Rishton, a highly respected young man who has resided at Draper, Salt Lake County, when out at a sheep camp, on March 2, drank freely of some snow water that had been melted in a brass kettle. The result was that he was poisoned, and died on March 15, all efforts to counteract the effects of the poisonous draught being unavailing.

A republican Territorial convention was held at Provo on April 1, at which O. J. Salisbury, of Salt Lake, and Frank J. Cannon, of Ogden, were elected delegates to the national republican convention which will nominate the next republican candidate for President of the United States. The convention also passed resolutions asking amnesty for those disfranchised by the Edmunds law, and favoring statehood for Utah.

The Presbyterian commissioners who intend holding a grand synod at Portland, Oregon, in May, applied for and obtained use of the Tabernacle for one Sunday's services on their return east. Then the New York Presbyterians protested against their ministers accepting the courtesy asked of and extended by the "Mormons," lest their Pharisaical robes should be contaminated by meeting in the "Mormon" Tabernacle. They declared that "a recognition of 'Mormon' politeness would be a disgrace to the Presbyterian church." This exhibition of bigotry caused the commissioners to change their plans, so they have engaged the Salt Lake Theatre for their services. As this building is owned by "Mormons," the narrow-mindedness which has been exhibited may cause still further alterations in the programme.

The democratic members of the congressional House of Representatives committee on Territories have united on a majority report in favor of the passage of the home rule bill for Utah. The document generally is a fair statement of the political situation, and in recommending the enactment of the bill into a law says that the people of Utah have "made a strong, wealthy and refined community, which in all the essentials of American citizenship is fairly comparable to any other community of equal population within our border. These people are capable of maintaining a government of their own, and there is no argument known to our institutions which would deprive them of this common right of the American people." The republican members of the committee join in a minority report adverse to to the bill, in which they say they "do not consider the question of religion," yet they criticise the "Mormons" because "nowhere has the Presidency of the Church" admitted or confessed "conversion from the authority" of the Almighty, by virtue of which they act in a religious capacity.